4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

582 out, destroyed by consumption, lunacy, and poverty of blood. All the members of one village are necessarily related to one [602] another; and, as I have demonstrated in a previous chapter, this is the main cause why certain diseases are common to one community and utterly unknown to others, and certain hereditary talents or tendencies are frequent in one village and imperceptible in the next.

831 The Ainu seem to have no Platonic love; their love is purely sexual. It is not to be wondered at, in a country where marital relations are so peculiar, that very little love is felt for 853 children beyond a certain age. The mother suckles her own child usually for seven or eight months. She can bear children 844 till she is about thirty-five, though some who seem to be much older are still fruitful. It was difficult to ascertain this fact for no Ainu knows his own age. As far as I could learn 842 fertility is neither hindered nor checked in any way—either by adopting a peculiar diet or by other practices. On the other hand, many a woman is sterile, and many are also affected with the most horrible of all diseases. I am inclined to think, however, that this special malady was imported to Yezo with Japanese civilisation, for it is in the more civilised parts of the Ainu country that it is most frequent.

165 There is probably no country in the world where there is so much loss of infant life due to want, accidents, and diseases, as with the Ainu. Abortion is common, owing to the severe ●847 exertion of the mother during pregnancy; and many a child dies not many days after birth for the same reason, and consequent disappearance of milk in the mother's breasts. The [165] greater mortality of children, however, is between the age of six and ten. Only a small percentage of these poor creatures live to take part in the game of life; while many succumb to ill-treatment and the most horrible skin eruptions. Thus we have a good explanation of the frightful rapidity with which the Ainu race is fast disappearing. Naturally, those few who survive grow strong and healthy; but their great fondness for [973] alcoholic drinks, which they can now so easily procure from [999] the Japanese, destroys even them.

One is generally struck in Ainuland by the number of old 162 men and children, and by the almost entire lack of young fellows between the age of fifteen and thirty. This is due

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843 her relatives about it, no miscarriage will take place.
753 2. If the woman falls during her pregnancy and receives a severe shaking, miscarriage will occur.

843 After seven lunar months of pregnancy the woman should
833 avoid frequent intercourse with her husband since during this time the male semen might get into the eyes and mouth of the fetus, and the child would thus see badly. They tell of new-
[845] born children who have so much white slime in their mouth which, like male semen, is called (owembo), that it cannot be removed fast enough from their mouth and they die by suffocating from it.

846 Following parturition intercourse is not allowed for from
833 30 to 40 days.

842 A typical idea of the Ainu is that conception is not brought about by having intercourse just once or twice. The child, they think, is the fruit of repeated coitus, and for that reason
[836] it is considered harmless by the Ainu women to yield to a man once or twice. They only fear the consequences of an extended love affair.

847 Among the Ainu, much more frequently than among the
179 Gilyak, miscarriages are induced artificially. The life of the
[843] latter is much more normal in the framework of traditional customs, whereas that of the Ainu on Sakhalin Island has been influenced for two centuries by a powerful external factor, that of the Japanese. These interfere to an enormous extent in the life of the Ainu, they change it and import elements that are not exactly instrumental in furthering culture. Especially the women stand under the influence of foreign men who are only interested in satisfying their sexual urge. Hence stems the large number of secret affairs that Ainu women have
[548] with foreigners, and it gives rise to the type of women who are given to an only slightly veiled form of prostitution. In both cases they purposely avoid pregnancy and apply all methods to remove it in case it accidentally occurs.

847 The most commonly used method for this, long known to Ainu women, is pressing the abdomen with the hands or some

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847 heavy object. This procedure, however, though it has been practiced by a long line of generations, always remains highly dangerous for the woman and rarely ends unpunished. Old people told me that in youth they had often been witness of how this method of bringing about an abortion had only too often caused the death of the woman. I myself saw a very much degenerated woman who was almost always sick and who could never stand up straight. This woman died shortly after in my presence, and I was told that a few years earlier she had had an abortion by the method described by which she had ruined her health. Some old people told me that there were women who managed it so masterfully that they were able to kill the fetus in their body in this manner several times.

A second method of interrupting pregnancy is to lace the abdomen firmly above the waist during the first few months. The /770/ fetus disappears before the actual end of pregnancy, but in the months following a persistent pain remains in the sides. This method is considered very inconvenient since it is very difficult for a woman tied up in this manner to work. Much less can she take part in the passing flirtations for the sake of which she has resorted to these expedients.

To get rid of the fetus a woman will sometimes jump from a considerable height, for instance from the stairs that lead to the granary built on poles.

To the sympathetic, one can tell of another method, which in the belief of the Ainu women, is supposed to induce an abortion. The pregnant woman cuts her under garment in two
[291] up to the belt, (this under garment is like a chemise which usually has the same length as the upper dress); she wears it cut in this way till the abortion has resulted. This technique is, however, not very widespread and it must be quite recent in origin since it was told to me only by one woman. The others who heard it were only surprised but did not confirm her statements. An old and probably often used method is rust, since
[184] I heard of its use in the north as well as the south of the eastern shore. In the north they add a certain grass, but the men who

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847 [184] told me about it did not know its name. I was not so well acquainted with the women of these regions that I could have openly discussed such a delicate topic with them.

Artificial abortions were, according to what the old Ainu tell, already known in the distant past, since girls enjoyed [836] absolute freedom in sexual intercourse, but were ashamed, or refused, to bear children before marriage. It is possible that at that time other means were also used to get rid of the fetus.

847 1177 Now the women use primarily Japanese methods, which are being introduced by the workers and officials of the fisheries that are spread over the entire southern coast of Sakhalin Island. But I was unable to find out anything concerning these methods from the fishermen whom I questioned. Perhaps I encountered people who really had no conception of these matters. Or they probably avoided discussing them with me on purpose since they [648] knew that the new Japanese penal law prosecutes severely all manipulations that are designed to decrease the birthrate. I learned, however, from a more intelligent Japanese, that [824] saffron, which grows wild on Hokkaido Island, is regarded as a very sure remedy. It is highly probable that in Japan many methods are used, in view of the fact that in that country the custom of preventing and interrupting pregnancy is very widespread. Even the Ainu women believe in these sisiam kusuri (Japanese remedies), but they seldom betray their secret which they received on the condition of silence.

845 847 Twin births. Among the Ainu the birth of twins has the same supersition attached to it as among the Gilyak. One of [842] the two is considered of definite diabolic descent since in their opinion man can only fertilize a woman with one child. Such an attitude to two simultaneously born children might lead one to suspect that the Ainu would try to rid themselves of the diabolic breed. I was however unable to find any basis for the suspicion that they have the custom of killing one of the twins. On the other hand, in the book of a Russian traveller of the beginning of the 19th century, Krasheninnikov, such a custom is mentioned, though, in fact, as being current with the Ainu of

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845 the Kuril Islands. But I have the following reasons for main-
849 taining that even today the Ainu are in the habit of killing their twins.

1. Their conviction that of twins always only one remains alive, namely that one, which is of human descent. The deceased twin is of devilish origin.

2. The Ainu family's fear of bringing up the child descended from the Evil One and the continuing disgrace of the mother in the view of her acquaintances. This feeling of disgrace is so
[124] strong that I had extraordinary difficulty in obtaining any kind of information about the mothers who had borne twins. Only such people who were in no wise related to their families or who even felt hostile to them, dared to point them out to me.

3. Finally the circumstance that during my stay among the Ainu not a single living pair of twins was to be found, although I managed to obtain information about two grown-up women of whom both, as sole survivors, belonged to different pairs of twins. In 1902 a woman in a village known to me recovered from the birth of twins which, however, died immediately.

These grounds for believing that even today the Ainu kill one of the twins could at most be weakened by a single tradition on this topic. I was told that twin brothers who remained
[177] alive and whose parents succeeded in bring them up, were favorites of fortune and particularly capable in hunting. It is
[179] however possible that this tradition is of Japanese and in fact later origin, since it was unknown to many. Others maintained, for instance, that among the Ainu, as among the Japanese, only the younger brother is courageous, strong and happy. The older is, they say, in no respect different from the average member of his tribe.

845 The Ainu, like the Gilyak, try equally hard to protect
782 themselves from the repetition of such a misfortune by sacrifices
778 and prayers. In the south of Sakhalin Island for instance, they
184 hang, in honor of the gods and spirits, the usual sacrificial
789 object, the intricately carved stick (inau), over the bed of a
[191] mother of twins. In the northern villages they attach, apart